

Reply to "Logical Arguments"¹

Quote:

" Logical Arguments

1. The ones who use this hadith for this type of tawassul say that Umar radiyallahu anhu did not rebuke the man who did istisqa' at the grave. Reply: There is no clear evidence in the hadith indicating that the man told Umar of him going to the grave, but clearly he did tell him of the dream, telling him the message of the Prophet sallallahu alayhi wa sallam. so to say that he told him about his istisqa' at the grave is an assumption, and we can't use assumptions as evidence. "

REPLY : The man came with a dream to Umar radiallahu anhu and Umar Radiallahu accepted the dream by saying O my Lord, I spare no effort except in what escapes my power!". **Which means the man who saw the dream was truthful in the sight of Umar radiallahu anhu otherwise he would have not accepted the dream !**

Secondly the narration which you have mentioned says "!" So, the man went and told 'Umar," which shows the man told everything.

Thirdly: the man who saw the dream and did visited the grave was same and he was truthful according to Umar Radiallahu anhu. **So we can accept this has a genuine reason to visit our Prophet's grave Alhumdollilahe.**

Quote:

2. It didn't rain until after Umar radiyallahu anhu made istisqa' by al Abbas radiyallahu anhum.

If the Prophet sallallahu alayhi wa sallam was capable or had permission to do du'aa to Allah after his death, when asked by others, then it would have rained immediately after the man asked the Prophet sallallahu alayhi wa sallam at his grave, but it didn't until after Umar's istisqa' through the duaa of Al Abbas radiyallahu anhu.

This shows that the Prophet sallallahu alayhi wa sallam, was guiding the man to ask the Umar to do istisqa' and not him, hinting to Umar by saying to him "be clever!", and when Umar did istisqa' by al Abbas (radiyallahu anhum) it immediately rained..

¹ Source: <http://salafiqaedah.blogspot.co.uk/2014/07/narration-of-malik-al-dar-tawassual.html>

Being a reply to the so called logical arguments of **Um Abdullah al-Misawi** and her claims against the narration of Malik al-Dar

REPLY: Your statement “This shows that the Prophet sallallahu alayhi wa sallam, was guiding the man to ask the Umar to do istisqa’ and not him” **clearly shows that you have accepted that the Prophet salallhualaihewasallam was guiding some one after his death** Alhumdolillahe.

Regarding your argument that “If the Prophet sallallahu alayhi wa sallam was capable or had permission to do du’aa to Allah after his death, when asked by others, then it would have rained immediately”

Have you not seen this hadees sharif:

Majmua al zuwaid Ibn hajr haytami 9.24

باب ما يحصل لأمته صلى الله عليه وسلم من استغفاره بعد وفاته
عن عبدالله بن مسعود عن النبي صلى الله عليه وسلم قال إن الله ملائكة سياحين يبلغون عن أمتي السلام قال وقال رسول
الله صلى الله عليه وسلم حياتي خير لكم تحدثون وتحدث لكم ووفاتي خير لكم تعرض علي أعمالكم فما رأيت من خير
حمدت الله عليه وما رأيت من شر استغفرت الله لكم
رواه البزار ورجاله رجال الصحيح

"My life is better for you, you narrate Ahadith and Ahadith are narrated for you. When I pass away it will continue to benefit you because your actions will be presented before me. If I see a good deed I shall praise Allah Soobha Nahu Wata'ala, If I see a bad deed of yours I shall ask Allah Soobha Nahu Wata'ala to forgive you.

Narated by Bazzar with men who are sahi [Majma-uz-Zwaa'id, vol.9, pg.24]

Hear it clearly shows that our Nabi sualallhualaihewasallam does make dua for us after his death. May Allah show us and keep us on right path.

Quote:

3. If going to the grave of the Prophet sallallahu alayhi wa sallam to ask him to make duaa to Allah was permissable, Umar radiyallahu anhu would have done that when wanting to do istisqa’ instead of doing it through the uncle of the Messenger sallallahu alayhi wa sallam, who was alive, and Umar’s (r.a) saying “we used to make tawassul through your Prophet’s duaa, and now we do tawassul through the uncle of your Prophet...”, indicates that they don’t make tawassul through the Prophet’s (sallallahu alayhi wa sallam) duaa after his death, and only when he was alive, or else why would he say “we used to”?

REPLY: As per the proof given by you which is as follows: “The people suffered a drought during the time of ‘Umar (his khilafah)” This means that it was the time when Umar radiallahu anhu was the Khalifa and when he said this “we used to make tawassul through your Prophet’s duaa” this period includes the period of both during the life time of Prophet sualallahualaihewasallam and after his death and also when Abu bakr radiallahuanhu was the khalifa.

So your explanation that “indicates that they don’t make tawassul through the Prophet’s (sallallahu alayhi wa sallam) duaa after his death” is wrong.

Secondly you have mistranslated the haddeth as “we used to make tawassul through your Prophet’s duaa”

Muslims do see Arabic text of that hadees as follows and nowhere does it says Prophet’s duaa:

Sahi Bukhari 3.1360

باب ذكر العباس بن عبد المطلب رضي الله عنه

حدثنا الحسن بن محمد حدثنا محمد بن عبد الله الأنصاري حدثني أبي عبد الله بن المثنى عن ثمامة بن عبد الله بن أنس عن أنس رضي الله عنه ثم أن عمر بن الخطاب كان إذا قحطوا استسقى بالعباس بن عبد المطلب فقال اللهم إنا كنا نتوسل إليك بنبينا صلى الله عليه وسلم فنتسقين وإنا نتوسل إليك بعم رآه فاسقنا قال فيسقون

How can one change the word tawaasul ilaika bi nabiyyinaa to tawassul through your Prophet’s duaa. Whereas the right translation is “**we use to take wasila of our Prophet towards you (Allah) and now we take wasila of his uncle**”

Quote:

4. If what the man did (wether it was Bilal ibn al Harith radiyallahu anhu or someone else) was correct\permissable, then:

o Why didn’t any of the scholars I quoted mention the narration in a chapter titled (tawassul by the Prophet sallallahu alayhi wa sallam) or some title indicating that the narration is EVIDENCE for permissibility of that type of tawassul?

Instead they title the chapter in which the narration is in (salat al istisqa’- the man didn’t do salat al Istisqa’ at the grave, only did duaa, while Umar rA did salat al istisqa) , (The people asking the Imam to do istisqa’ in times of drought), wouldn’t it be more important to point out the permissibility of tawassul through the Prophet sallallahu alayhi wa sallam after his death, which is stronger than doing tawassul through the righteous and ahl al bayt?

Instead they ignored that part , showing no importance to it at all.

So if they believed that the narration indicates the permissibility of such a tawassul, why didn’t they at least hint to it by the chapter title or a comment like they did to show that it meant to do intercession through salihien and ahl al bayt, and ask the imam to do istisqa?

REPLY:

If Aqida is based on the titles given by various scholars then we all should be muqalid of the scholars.

For example :

It is recorded in **al-Darimi's Sunan**, in the 15th Chapter of the Introduction (1:43) titled:

"Allah's generosity to His Prophet after his death," related from **Aws ibn `Abd Allah:**

"The people of Madina complained to `A'isha of the severe drought that they were suffering. She said: "Go to the Prophet's grave and open a window towards the sky so that there will be no roof between him and the sky." They did so, after which they were watered with such rain that vegetation grew and the camels got fat. That year was named the Year of Plenty."

Now will you say we should believe on the title given by the scholar?

The scholars like **Ibn Hajr Asqalani** gave the hadees **about visiting the grave** in Fatahul bari to explain that even that incidence took place and it was Permissible. ALhumdollilahe.

Quote:

o What was the point of the Prophet sallallahu alayhi wa sallam telling Umar r.A "be clever"?

REPLY:

This question goes directly to our Prophet Sualallahualahewasallam and **it also shows that you have accepted that Prophet Sualallahualahewasallam did said to Umar radiallahu to be clever.**

Quote:

o If the man told Umar that he went to the grave, and then told him about the dream, why would Umar do salat al istisqa' when the man already asked the Prophet sallallahu alayhi wa sallam to do istisqa' and he told him that they will be watered?

Isn't the istisqa' of the Prophet sallallahu alayhi wa sallam sufficient?

REPLY:

Istisqa was taught by our Prophet sualalualaihewasallam when he was alive. DO you mean to say that there was need for salat al istisqa when Prophet sualalualaihewasallam was alive. If not then why did Prophet sualalualaihewasallam taught it? This is shariyat that we follow.

o If the action of the man was correct (to ask the Prophet sallallahu alayhi wa sallam to do istisqa), and the Prophet S.A.W answered his request, then why didn't it rain immediately after the dream, and instead came down immediately after al Abbas's (radiyallahu anhu) duaa?

Who is higher in status, the Prophet sallallahu alayhi wa sallam or his uncle?

REPLY: If? I say it is indeed. You need to understand what shariyat is. Prophet sualallahualaihewasallam was informed by Allah but still he used to ask others to produce proof in cases of murder or adultery. Did he

needed that? Was not wahi enough to accept everything. This is shariyat. When Prophet sallallahu alaihi wasallam said it will rain then we muslims must believe it will. How it will, it is the way of shariyat. The main question is that Umar radiallahu anhu accepted the man's dream as you mentioned before :“!” So, the man went and told ‘Umar,”

Finally who was superior Umar radiallahu or Al Abbas radiallahu anhu?

Umar radiallahu was the Khalifa and his dua would have been the best in this period but still he asked Abbas radiallahu for tawassul to prove us that it is indeed through the Prophet's family that tawassul can be made.

And now some hadees sharif:

Ibn Abi Shayba narrates in the chapter entitled: "Touching the grave of the Prophet" with a sahih chain according to Ibn Hajar al-'Asqalani and al-Qadi 'Iyad in al-Shifa' (in the chapter entitled: "Concerning the visit to the Prophet's grave , the excellence of those who visit it and how he should be greeted"):

Yazid ibn 'Abd al-Malik ibn Qusayt and al-'Utbi narrated that it was the practice of the Companions in the mosque of the Prophet to place their hands on the pommel of the hand rail (rummana) of the pulpit (minbar) where the Prophet used to place his hand.

There they would face the Qibla and supplicate to Allah Almighty and Exalted hoping He would answer their supplication because they were placing their hands where the Prophet placed his while making their supplication. Abu Mawduda said: "And I saw Yazid ibn 'Abd al-Malik do the same."

Ibn Abi Shayba, Musannaf (4:121).

Now I ask does the title of this chapter affects us or not and does this incidence helps us in some way regarding tawassul or not?

Qays ibn Abi Hazim narrated that one day, `Umar addressed the people from the pulpit in Madina and said in his address:

"Verily there is in the Gardens of `Adn a palace which has five hundred doors, each posted with five thousand of the ladies of Paradise, and none but a Prophet shall enter it." **At this point he turned to the grave of the Messenger of Allah - upon him blessings and peace - and said:**

"Congratulations to you, O dweller of this grave!" Then he continued: "And none but a Most-Truthful One (siddiq) shall enter it." At this point he turned towards Abu Bakr's grave and said: "Congratulations to you, Abu Bakr!"

Then he said: "And none but a Martyr shall enter it," and he pointed to himself. He continued, speaking to himself out loud: "And when did you inherit martyrdom, `Umar?" Then he said: "Truly, the One who brought me out from Makka unto the migration to Madina is able to bring me

martyrdom!"

Al-Tabarani narrated it in al-Awsat through trustworthy narrators cf. al-Haythami, Majma` al-Zawa'id (9:54-55).

1) Ibn Hajr Asqalani Rahimullah says in Fathaul Bari 2.495 as follows:

وروى بن أبي شيبه بإسناد صحيح من رواية أبي صالح السمان عن مالك الداري وكان خازن عمر قال أصاب الناس قحط في زمن عمر فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال يا رسول الله استسق لامتك فإنهم قد هلكوا فأتى الرجل في المنام فقبله أنت عمر الحديث وقد روى سيف في الفتوح أن الذي رأى المنام المذكور هو بلال بن الحارث المزني أحد الصحابة وظهر بهذا كله مناسبة الترجمة لأصل هذه القصة أيضا والله الموفق

The person who saw the dream was ***Bilal Bin Harith** Radiallahu.

***Someone has forgotten to put this in the post ! This is how Ibn Hajr Rahimullah has understood the hadees.**

Also Ibn Katheer says clearly in Al Bidayah Wal Nihaya 7, 91-92 that the man was ***Bilal Bin Harith** Radiallahu.

2) Now the amal done by a Sahaba is right and cannot be ignored as you think may be.

3) Regarding your statement "It was guiding him to something that is sunnah, not some new ruling or act of worship. nothing new added to deen. That is what is not accepted, to say that the PProphet sallallahu alayhi wa sallam taught a person some new ibadah or way of ibadah or some new ruling and such."

Din and Shariyat is by the saying of our Prophet sallallahu alayhi wa sallam and we muslims believe that he is indeed ALIVE. AS I mentioned before understand Shariyat first then you will understand everything. **What was the need for hazrat Bilal Radiallahu to visit Prophet's grave?** If anyone has an understanding he will see the difference.

4) Your statement "If the Prophet sallallahu alayhi wa sallam was capable or had permission to do du'aa to Allah after his death, when asked by others, then it would have rained immediately"

you are contradicting your own statement by giving another statement which is"now in the narration you quoted, no one ASKED the Prophet sallallahu alayhi wa sallam to make istighfar for them, it is the angels who deliver the information and he asks for istighfar."

First statement shows Prophet sallallahu alayhi wa sallam cannot make dua when requested but the **second statement** shows he can.

Now I ask you if the angels are informing the Prophet sallallahu alayhi wa sallam about the actions of his Ummah will the action of Hazrat Billal

Radiallahu about visiting his grave would have not been presented to the Prophet?

how can a muslim say that Prophet's dua was not accepted as it did not rained immediately?

In fact Prophet sallallahu alayhi wa sallam himself said that **tell Umarradiallahu that it will RAIN.**

5) Sunan Al Darimi 1.56: Chapter Allah's generosity to His Prophet after his death

باب ما أكرم الله تعالى نبيه صلى الله عليه وسلم بعد موته 92 حدثنا أبو النعمان ثنا سعيد بن زيد ثنا عمرو بن مالك النكري حدثنا أبو الجوزاء أوس بن عبد الله قال ثم قحط أهل المدينة قحطا شديدا فشكوا إلى عائشة فقالت انظروا قبر النبي صلى الله عليه وسلم فاجعلوا منه كوا إلى السماء حتى لا يكون بينه وبين السماء سقف قال ففعلوا فمطرنا مطرا حتى نبت العشب وسمنت الإبل حتى تفتت من الشحم فسمي عام الفتق

"The people of Madina complained to `A'isha of the severe drought that they were suffering. She said: **"Go to the Prophet's grave and open a window towards the sky so that there will be no roof between him and the sky."** They did so, after which they were watered with such rain that vegetation grew and the camels got fat. **That year was named the Year of Plenty."**

I ask what was the Aqeeda of Imam Darimi when he headed the chapter as Chapter Allah's generosity to His Prophet after his death?

6) The Salafi scholar Nasiruddin Albaani says :

Imaam Ahmad allowed tawassul by means of the Messenger alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious. However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men."

[al-Albani, At-Tawassul p. 38]

This is how people reject the scholars whome they themselves call as **Rahimullah. For example Imam Darimi, Ibn Hajr Asqalani, Imaam ash-Shawkaanee and Imam Nawawi.**

7) What Ibn Hajr Asqalani says about the Aqeeda of visiting the grave of our beloved Nabi suallahualihewasallam:

Fatahul Bari: 3.66

والحاصل أنهم ألزموا ابن تيمية بتحريم شد الرحل إلى زيارة قبر سيدنا رسول الله صلى الله عليه وسلم وأنكرنا صورة ذلك، وفي شرح ذلك من الطرفين طول، وهي من أبشع المسائل المنقولة عن ابن تيمية، ومن جملة ما استدل به على دفع ما ادعاه غيره من الإجماع على مشروعية زيارة قبر النبي صلى الله عليه وسلم ما نقل عن مالك أنه كره أن يقول زرت قبر النبي صلى الله عليه وسلم، وقد أجاب عنه المحققون من أصحابه بأنه كره اللفظ أدبا لا أصل الزيارة فإنها من أفضل الأعمال وأجل القربات الموصلة إلى ذي الجلال وإن مشروعيته محل إجماع بلا نزاع والله الهادي إلى الصواب

Hafidhh Asqalani says that:

The Scholars have said, “How can Hafidhh Ibn Taymiyyah say that it is **Haraam to visit our Prophet** [May Allah bless Him and grant Him peace] **grave**”. In this instance the Scholars have really rebuked Hafidhh Ibn Taymiyyah. And on this saying of Hafidhh Ibn Taymiyyah it created a lot of disagreement between the Ummah. As all the Scholars agree unanimously that it is permitted to travel to visit our Prophet (Sallallahu’alaihi wa sallams) grave. The evidence Hafidhh Ibn Taymiyyah gave was of Imam Maliks saying that he did not like people saying that they have visited our Prophet (Sallallahu’alaihi wa sallams) grave. As the Maliki Scholars have cleared this by saying that **Imam Malik did not like the word Visit (Ziyarah) being used, he was not against the actual visiting of the grave.** Imam Malik knew about visiting our Prophet (Sallallahu’alaihi wa sallams) grave is the best sort of aamal you can do to become closer to Allah Ta’ala. And he also knew that the whole of the Ummah is together on this issue.

I ask what is the Aqeedah of Ibn Hajr Asqalani and Imam Malik Rahimullah whome all the muslims call as **Rahimullah!**

8) I ask if a person who is doing a tafsir and is giving only one hadees in explanation of the Ayat then will that be according to his Aqeeda or not?

Answer will be YES it will be.

Tafsir Al Qurtubi 5.265 - 266

الآية: 64 {وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا}

الآية: 64 {وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا} قوله تعالى: "وما أرسلنا من رسول" من "زائدة للتوكيد". "إلا ليطاع" فيما أمر به ونهى عنه. "بإذن الله" بعلم الله. وقيل: بتوفيق الله. "ولو أنهم إذ ظلموا أنفسهم جاؤوك فاستغفروا الله واستغفر لهم الرسول" روى أبو صادق عن علي قال: قدم علينا أعرابي بعد ما دفنا رسول الله صلى الله عليه وسلم بثلاثة أيام، فرمى بنفسه على قبر رسول الله صلى الله عليه وسلم وحثا على رأسه من ترابه؛ فقال: قلت يا رسول الله فسمعنا قولك، ووعدت عن الله فوعينا عنك، وكان فيما أنزل الله عليك "ولو أنهم إذ ظلموا أنفسهم" الآية، وقد ظلمت نفسي وجئتك تستغفر لي. فنودي من القبر أنه قد غفر لك. "لوجدوا الله توابا رحيمًا" أي قابلا لتوبتهم، وهما مفعولان لا غير.

“Abū Sādiq has reported it from ‘Alī. **A villager came to see us three days after the burial of the Holy Prophet (صلى الله عليه وآله وسلم). He placed himself near the Prophet’s grave, sprinkled its earth over his body** and said: ‘O Messenger of Allah, you said and we have heard it from you. You received commands from Allah and we received commands from you, and one of these divine commands is wa law annahum idh zalamū anfusahum. It is true that I have wronged myself, therefore, you should pray for my forgiveness.’ (In response to the villager’s act of imploring) he was called out from the grave: **‘there is no doubt that you have been forgiven.’”**

Ibn Katheer also gives the same hadees in his tafsir of the same Ayat Surah Nisa verse 64:

أي فرضت طاعته على من أرسله إليهم، وقوله: {بإذن الله} قال مجاهد: أي لا يطيع أحد إلى بإذني، يعني لا يطيعه إلا {من وفقته لذلك، كقوله: {ولقد صدقكم الله وعده إذ تحسونه بإذنه} أي عن أمره وقدره ومشيئته وتسليطه إياكم عليهم، وقوله: {ولو أنهم إذا ظلموا أنفسهم} الآية، يرشد تعالى العصاة والمذنبين إذا وقع منهم الخطأ والعصيان أن يأتوا إلى الرسول صلى الله عليه وسلم فيستغفروا الله عنده ويسألوه أن يستغفر لهم، فإنهم إذا فعلوا ذلك تاب الله عليهم ورحمهم وغفر لهم، ولهذا قال: {لوجدوا الله تواباً رحيماً} وقد ذكر جماعة منهم الشيخ أبو منصور الصباغ في كتابه "الشامل" الحكاية المشهورة عن العتبي قال: كنت جالساً عند قبر النبي صلى الله عليه وسلم فجاء أعرابي فقال: السلام عليك يا رسول الله، سمعت الله يقول: {ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً} وقد جئتك مستغفراً لذنبي مستشفعاً بك إلى ربي، ثم أنشأ يقول يا خير من دفنت بالقاع أعظمه * فطاب من طيبهن القاع والأكم نفسي الفداء لقبر أنت ساكنه * فيه العفاف وفيه الجود والكرم ثم انصرف الأعرابي، فغلبنني عيني فرأيت النبي صلى الله عليه وسلم في النوم فقال: "يا عتبي الحق الأعرابي قبشه أن الله قد غفر له

(In this Qur'anic verse) Allah is exhorting the sinners and evildoers that when they commit sins and errors they should call on the Messenger of Allah (صلى الله عليه وآله وسلم) and ask forgiveness from Allah. They should also request the Messenger of Allah (صلى الله عليه وآله وسلم) to pray for them. When they do so, Allah will turn to them and forgive them and He will show mercy to them. That is why He used the words *la-wajadullāha tawwāban-rahīmā* (they (on the basis of this means and intercession) would have surely found Allah the Granter of repentance, extremely Merciful). Many have stated this tradition. One of them is Abū Mansūr Sabbāgh who writes in his book *al-Hikāyāt-ul-mashhūrah* that, according to 'Utbī, once he was sitting beside the Prophet's grave when a bedouin came and he said, "Peace be on you, O Allah's Messenger. I have heard that Allah says: '(O beloved!) And if they had come to you, when they had wronged their souls, and asked forgiveness of Allah, and the Messenger also had asked forgiveness for them, they (on the basis of this means and intercession) would have surely found Allah the Granter of repentance, extremely Merciful.' **I have come to you, asking forgiveness for my sins and I make you as my intermediary before my Lord and I have come to you for this purpose.**" Then he recited these verses: "O, the most exalted among the buried people who improved the worth of the plains and the hillocks! May I sacrifice my life for this grave which is made radiant by you, (the Prophet,) the one who is (an embodiment) of mercy and forgiveness." Then the bedouin went away and I fell asleep. In my dream I saw the Holy Prophet (صلى الله عليه وآله وسلم). **He said to me: O 'Utbī, the bedouin is right, go and give him the good news that Allah has forgiven his sins**

1) I'd love to know who said that we cannot accept a week hadees and have to take only Sahi hadees. And who asked to clasify the hadees into Sahi, Daef and Mauwdoo?

2) Ibn Hajr Haytami who is recognised as a scholar by Ahle haddes and as well as the sunnis he says the narration by Bazzar is SAHI and now we can see the new generation people claim it to be week GOOD JOB. Ibn Hajr Haytami named the chapter as باب ما يحصل لأمتة صلى الله عليه وسلم من استغفاره بعد وفاته asking istigfaar for the ummah after death

I ask what was the aqeeda of Ibn Hajr Haytami when he headed this title using a week hadees according to salafi?

3) Imam Darimi has given a title before giving the hadees sharif which is **"Allah's generosity to His Prophet after his death"**.

I asked what will be the Aqeeda of Imam Darimi?

more over he gave a title to a hadees which you people say is week? So this inturn proves that Imam Darimi accepted week hadees to prove Fadilat of our beloved Nabi **sualalahualaihewasallam ! Alhumdolillahe.**

4) Who has asked you to trust the narrations? dont accept it its your will. Ibn Hajr Asqalani said the hadees Ibn Abi Shayba, Musannaf (4:121) is Sahi so we follow it. Alhumdolillahe! you don't because your scholars says so so and even you are muqallid of your scholar.

I give you two choice

a) Accept what Ibn Hajr says as the hadees is Sahi and

b) accept your scholar who took trouble to proove the hadees as daeef.

Whom will you follow?

the one who knows in an out of the hadees to whome we say as**rahimullah** or the one who is considered as a shaikh by the Salafis only?

5) The tafsir I gave you is Tafsir Qurtubi and my question was not concerning the hadees sharif but rather the Aqeda of Imam Qurtubi rahimullah whom you people also call as Rahimullah.

6) Ibn Katheer also gave the same hadees in his tafsir to proove what that he did not believe that such a thing ever happened? or whether his Aqeeda was the same as ours.

7) You do not accept something which is abondened by the scholar like your statement "Imaam Nasaa'ee and other said, Munkar al-hadeeth, abandoned in hadeeth" but when they give a hadees in refference to their tafsir you say we do not accept. Why double standards.

8) My Aqeeda is based on the beliefs of the majority of the scholars and not just a single sect.

9) I think that the Salafis are thinking that they are better than the scholars that were present before and better than such scholars whose books are read by both the salafis and the sunnis till date.

10) I also would like to know that if a person now goes to the grave of our beloved Prophet **sualalaahualaihewasallam and says **O Prophet make dua to Allah that he forgives us.** Is this act Haraam, Mustahab or Jayaz.**

11) The quranic verse : Surah Nisa 4.64

We sent not an Apostle but to be obeyed in accordance with the will of Allah. If they had only when they were unjust to themselves come unto thee and asked Allah's forgiveness and the Apostle had asked forgiveness for them they would have found Allah indeed Oft-Returning most Merciful.

Allah has not limited this ayat just during the lifetime of our Prophet sualallahualaihe wasallam and because of this Ayat all the hadees that are recorded in the different tafsirs are termed to be accepted as long as it is in accordance to this ayat.

12) Remember what Salafi scholar Albani says:

Imaam Ahmad allowed tawassul by means of the Messenger alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious. However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men." [al-Albani, At-Tawassul p. 38]

I ask what was the aqeeda of Imaam Ahmed and Imaam ASh-Shawkaanee?

Marij Wasti

You were not able to answer a simple question of mine in my previous post. Rather you said I think I should'nt even reply to your stupidity here. Good job to escape. If asking questions is stupidity then we all are stupid who are asking questions on this forum.

As you said before I would like to ask you two questions before I can reply, inshallah.

Have you studied Hadeeth science or have background about it?

Which Fiqh Madhab are you following, may allah preserve you? i.e. Hanafi, Shafi'e, Maliki or Hanbali

Are these not questions?

Anyways people here knows who is running from the topic.

We all comit mistakes and can you please tell me who has writen the book Majmua AL Zuwaid? Just for my future refference as I am not a scolar.

Regarding your point "That does'nt mean that whatever the scholar includes is sahih" See how you are running away from the question.

I asked if Imam Darimi is heading a chapter as "Allah's generosity to His Prophet after his death" what will be his Aqeeda? I am not discussing

whether the hadees is Sahi or Not but rather producing a fact that the scholars like Imam Darimi did not think like the todays salafis.

More over Imam Darimi gave a title to a hadees which you people say is week?

So this inturn proves that Imam Darimi accepted week hadees to prove Fadilat of our beloved Nabi sualalahualaihwassalam !
Alhumdolillahe.

Who is questioning whether the hadees included by a scholar has to be only SAHI?

Your statement : "Sanad is in deen. Ibn Hajar only said that it is authentic upto Abu Salih as Saman excluding Malik al dar!"

Which book says Sanad is deen? please produce your proof if you are truthfull.

Please also quote the refference for your statement "Ibn Hajar only said that it is authentic upto Abu Salih as Saman excluding Malik al dar!"

I am here not talking about some tafsirs rather those tafsirs which are read by salafis as well as sunnis. Like the example of **Imam Qurtubi** where he gives only one hadees in explaining the ayat!!!!

My statment : "You do not accept something which is abondened by the scholar like your statement "Imaam Nasaa'ee and other said, Munkar al-hadeeth, abandoned in hadeeth" but when they give a hadees in refference to their tafsir you say we do not accept. Why double standards. "

I wanted to ask is if some one says the hadees is week we accept it trusting the scholar which is indeed following the scholars blindly based on their view then why don't we accept the things that they say as per their belief? cause they have deduced the same beliefs based on their analysis and grading of hadees!!

And our Aqeedah is upon the majority of the salaf. The three blessed generations Alhamdulillah! **Does Imam Abu haneefa is also a part of the generations which you have mentioned or not?**

"Salafis don't blindly follow any scholar." that is the reason none of the scholar is saved from the salafi slander.

I asked a simple question: " I also would like to know that if a person now goes to the grave of our beloved Prophet sualalahualaihwassalam and says O Prophet make dua to Allah that he forgives us. Is this act Haraam, Mustahab or Jayaz." and your reply is like someone who cannot answer anything GOOD JOB!

Quranic verse : 4.64 "We sent not an Apostle but to be obeyed in accordance with the will of Allah. If they had only when they were unjust to themselves come

unto thee and asked Allah's forgiveness and the Apostle had asked forgiveness for them they would have found Allah indeed Oft-Returning most Merciful. "

You prove it to me that it was limited only for the time when our Prophet suallahualaihe was alive.

Wow and now the BOMB :

Seriously I have'nt found any sanad all the way back to Imam Ahmad for this statement attributed to him and if you have found any then please enlighten me. And it was not the tawassul which is being promoted by you!

Brother I gave a reference from Albaani's own book and you are demanding sanad for the same? good job so now even Albaani is doing what the other scholars do. This is truth. **Albaani is also not saved from your slander.**

Imaam Ahmad allowed tawassul by means of the Messenger alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious. However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men."
[al-Albani, At-Tawassul p. 38]

Who knows the deen well now? the so called Salafis have also left their own scholar?

I know that after this you people will start ignoring my views or My Id will be blocked so readers please be aware that the salafis always feel that they are right and all the scholars are wrong when indeed the scholars themselves gave us the science of hadees and the way of understanding the hadees!!

starting with "

وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح السمان عن مالك الداري (فتح الباري)"

Marij Wasti

Please show me where in this statement it states "Ibn Hajr only said that it is authentic upto Abu Salih as Saman excluding Malik al dar!
More over Ibn Kathīr has confirmed the soundness of its transmission in al-Bidāyah wan-nihāyah (5:167). Ibn Abū Khaythamah narrated it with the same chain of transmission as quoted by Ibn Hajar 'Asqalānī in al-Isābah fitamyiz-is-sahābah (3:484), while the latter writes in Fath-ul-bārī (2:495-6): "Ibn Abū Shaybah transmitted it with a sound chain of transmission and Sayf bin 'Umar Tamīmī has recorded it in al-Futūh-ul-kabīr that the dreamer was a Companion known as Bilāl bin Hārith Muzanī." Qastallānī has remarked in al-Mawāhib-ul-laduniyyah (4:276) that Ibn Abū Shaybah

has narrated it with a sound chain of transmission while Zurqānī has supported Qastallānī in his Commentary (11:150-1).

Now what does Ibn Hajr ASqalani say about Malik Al Dar:

Malik ibn `Iyad: `Umar's freedman. He is the one named Malik al-Dar. He has seen the Prophet and has heard narrations from Abu Bakr al-Siddiq. He has narrated from Abu Bakr and `Umar, Mu`adh, and Abu `Ubayda. From him narrated Abu Salih al-Saman and his (Malik's) two sons `Awn and `Abd Allah...Bukhari in his Tarikh narrated through Abu Salih Dhakwan from Malik al-Dar that `Umar said during the period of drought: "O my Lord, I spare no effort except in what escapes my power!" Ibn Abi Khaythama also narrated it in those words but in a longer hadith: The people suffered a drought during the time of `Umar, whereupon a man came to the grave of the Prophet and said: "O Messenger of Allah, ask Allah for rain for your Community." The Prophet appeared to him in a dream and told him: "Go, see `Umar and tell him: You will be watered, and: You must put your nose to the grindstone (`alayk al-kaffayn)!" (The man went and told `Umar.) Then `Umar wept and exclaimed: "O my Lord, I spare no effort except in what escapes my power!" We have also narrated in the Fawa'id of Dawud ibn `Amr and al-Dabbi compiled by al-Baghawi in the narration of `Abd al-Rahman ibn Sa'id ibn Yarbu' al-Makhzumi from Malik al-Dar: he said: "`Umar ibn al-Khattab summoned me one day. He had with him a purse of gold containing four hundred dinars. He said: "Take this to Abu `Ubayda," and he mentioned the rest of the story. Ibn Sa'd mentioned him (Malik al-Dar) in the first layer of the Successors among the people of Madina and said: "He narrated from Abu Bakr and `Umar, and he was known." Abu `Ubayda said of him: "`Umar put him in charge of the dependents in his household. When `Uthman succeeded him, he put him in charge of financial allotments and he was then named Malik of the House." Isma'il al-Qadi related from `Ali ibn al-Madini: "Malik al-Dar was `Umar's treasurer."

Ibn Hajar 'Asqalanī, al-Isābah fi tamyīz-is-sahābah (3:484-5)

Hope this will clarify some things....

Now back to Abu Najm Muhammed

Thanks for letting me know the following "Nuur ad-Deen al-Haythaamee wrote the book 'Majmuu' az-Zawaa'id'

So now my question is "Nuur ad-Deen al-Haythaamee named the chapter

باب ما يحصل لأئمة صلى الله عليه وسلم من استغفاره بعد وفاته
asking istigfaar for the ummah after death

What was the aqeeda of Nuur ad-Deen al-Haythaamee when he headed this title using a week hadees according to salafi?

You said "The sanad or chain of the narration may have weakness in it, but the 'ittibar or expression it contains is not weak as I mentioned above, the

belief indicated by the text of the narration and its chapter title are affirmed by other than it from the authentic narrations.

Brother, **everyone accepts weak narrations for indicating the merits and raising the status of the Prophets, Messengers and the Righteous.** However we are all agreed upon the necessity of mentioning the weakness and having this accompany the narrations. The scholars of narrations also require that the weak narrations not be used to indicate rulings ('ahkaam) or beliefs ('aqaa'id) contrary to what is established by stronger than it.

Thank you very much for clarifying that: "Brother, everyone accepts weak narrations for indicating the merits and raising the status of the Prophets, Messengers and the Righteous."

So now its crystal clear that we can accept the weak hadees as discussed in this [thread](#) as it is raising the merits and status of our beloved Nabi kareem *sualalahualaihe wasallam Alhumdolillahe.*

then why are we still busy posting a reply about the hadees being daeef when it is raising the status of our beloved Nabi *sualalahualaihe wasallam.*

Your statment "The statement 'sanad is deen' is from the statements of the 'Abd Allah bin al-Mubaarak, may Allah have mercy on him, and can be found as among the meanings contained in statements from the Salaf as-Saalih in general."

Good job i wanted to ask you, is Abd Allah bin al-Mubaarak our Nabi Maz Allah? then how can we follow what he says? is this not innovation in religion. Do i take it that salafis also follow a scholar's innovation? Think please....

Easy way to run by saying "Can you show me more than one occassion where 'Imaam al-Qurtubee used only one narration to explain an 'Ayah of the Qur'aan? Brother this one occasion is produced because it is related to the topic in discussion!!!! and why cant you say a simple thing that indeed a scholar when he writes a tafsir giving only one hadees for the explanation of quranic verse it is his aqeeda if not then he would have given a different one.

You think that discussing such issues in controversial where as the entire thread which you are replying to is controversial?

Is this thread to discuss the weakness of the hadees?

IF you check from the begening Um Abdullah is using her logical arguments to make us understand the hadees and **I have replied logically for which I am waiting for an answer. I can see that she is busy but I shall wait.**

(Forum discussion on ahladeeth: [Here](#))

<http://2.bp.blogspot.com/-30XCr0c9DDg/U69DUyJoTJI/AAAAAAAAAK28/1fAfurdyzqo/s1600/al-boriqee-Ahle hadeeth-salafi.jpeg>

^al-boriqee [Here](#)

---Reply to al-boriqee:

See how you cannot defend your own scholar (al-Albani) who said clearly the Aqeeda of Imam Ahmed.

Is Albaani weak so therefore you are rejecting his saying?

common you are not of your own people how can you be of the people of the Prophet sualallahualaihewasallam?

[Here](#)

[Here](#)

=====

al-Albani said:

Imaam Ahmad allowed tawassul by means of the Messenger alone, and others such as Imaam ash-Shawkaanee allowed tawassul by means of him and other Prophets and the Pious.

However we, as is the case in all matters where there is disagreement, follow whatever is supported by the proof whatever that is, without blindly sticking to the opinions of men."

[al-Albani, At-Tawassul p. 38]

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Narration of Malik al Dar, evidence for Tawassul by the living & not by the Prophet after his death

Also Posted by Saheefah.org on **Apr 14, 2008**

Compiled by Um Abdullah M.Quote: "I wrote this couple months ago, and posted it in my blog.

Logical Arguments

Quote: " (Note: The article has been replaced with the update version)"

<http://3.bp.blogspot.com/-wfq-vANNIwM/U68-Kacgo3I/AAAAAAAAAK2s/BGtRjNzjYYk/s1600/1313.bmp>

She is Still very... very busy: